

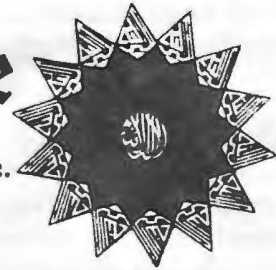
ازالدين عندالله اسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَعَلَىٰ عِبَادِهِ الْمَعْتَدِ  
مُحَمَّدًا وَبِصَلَّىٰ عَلَىٰ رَسُولِهِ الْكَرِيمِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ



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## THE INSTITUTION OF KHILAFAT

by Hazrat Mirza Bashir Ahmad (May God be pleased with him)

### THE OBJECT OF KHILAFAT

A Study of the Holy Quran and sacred history shows, that the object of a prophet's or an apostle's advent is not merely his coming and passing away after delivering his message; rather, at the advent of every prophet or apostle the Divine Will is to bring about a change and a revolution in the world, for the accomplishment of which in view of the necessity of material conditions and means, is required sustained and continued effort and an enduring organization; and as man's span of life is limited, God's custom is that He causes the prophet to accomplish only the "sowing of the seed;" in order that the seed may grow to full fruition, God perfects the prophet's mission by setting up after his death competent men one after the other as his successors. These successors are called Khalifas in Islamic terminology, for the word *Khalifa* means: one, coming after; or one, succeeding another. From ancient times, every prophet has been having this succession of Khalifas after him; for example, Moses had Joshua as his Khalifa; Jesus had Peter; and the Holy Prophet (on whom be peace and the blessings of God) was succeeded by Hazrat Abu Bakr as the Khalifa; nay, after the Holy Prophet, the Khilafat was an institution greater and more glorious than any such institution set up after the death of any other prophet. Apart from the necessity of perfecting the prophet's work, there is another object underlying the institution of Khilafat, and that object is, that the prophet's followers might be enabled to bear the shock—which is no less than a terrible earthquake—befalling the newly-born community

of the prophet. It was, therefore, inevitable that after the Promised Messiah also this ancient divine custom should be fulfilled. The Promised Messiah says:

"The Word of God has revealed to me ... that He would make this Movement flourish fully—in part of my hands, and in part after I have passed away. This is God's custom which He has been fulfilling ever since the creation of the world. He helps His prophets and his Messengers ... and He makes them only to sow the seed of the truth which they want to spread in the world but the full fruition of the seed and the perfection of their work is not affected by them; on the other hand, He causes them to die at a time when, apparently, it forebodes failure and disaster; and then manifests His Power in another way. In short, He manifests His power through the prophet, and secondly, at a time when, after the prophet's death, difficulties are confronted, God manifests His great Power a second time and supports the tottering community. He therefore, who is patient to the end, witnesses this divine miracle, as was the case in the time of Hazrat Abu Bakr, when the Holy Prophet's (peace and blessings of God be upon him) death was regarded as an untimely death and many an ignorant dweller of the desert apostasized and the Companions were mad with grief—then did God raise Hazrat Abu Bakr and thereby gave proof of His power a second time ... this happened in the time of Moses, as also in the time of Jesus ... This, dear ones! is the ancient divine custom ... God would not abandon His ancient custom today. I am a Manifestation of the

Power of God; I am an embodiment of the divine Power, and, after me, there would be others who would be the Manifestations of the Second or the other Power.”(*Al-Wasiyyat*).

### **KHILAFAT—A SACRED TRUST**

Regarding the appointment and status of the Khalifas, Islam teaches that the office of the Khalifa is by no means hereditary; on the other hand, it is a sacred trust which, through election by the faithful, is entrusted with the most competent man in the community, and as the office of successor to a prophet is an important and delicate spiritual office, Islam teaches that though apparently the Khalifa's election takes place through the vote of the people, the whole affair is supervised by God from the heavens, by His special intervention. He guides the people so as to cause their decision to agree with His Pleasure. Thus though the Khalifa is appointed through the machinery of election, the election really is determined by the secret destiny of God. That is why the appointment of a Khalifa is attributed by God to Himself—it is He Who sets up Khalifas, says God. The Khilafat is a delicate spiritual institution which it would be difficult for the common people perhaps to appreciate; and the truth is, that, while on the one hand, the appointment of a Khalifa takes place through election by the faithful, on the other, the appointment accords with the Will of God—the hidden Wires of God's destiny draw men's hearts and incline them towards the Favored One of God. Then, when a Khalifa has been elected in fulfillment of the destiny of God, Islam requires all the faithful to render full obedience to him; and he, for himself, is enjoined to consult the faithful in all important affairs, and though he is not bound to follow the latter's advice, rather, if he thinks it advisable, he can reject such advice and can take his own decision—nevertheless, he is required to hold consultation and to acquaint himself with the people's views.

### **KHALIFA NOT BOUND TO ADVICE**

The reason for the Khalifa's not being bound to accept the people's advice is that he, in view of the spiritual character of his office, is enjoined in all things to rely on and look towards God; he is required to rely on God's assistance. If, however, he is held to be bound to follow the people's advice, the *Tawakkal* or placing one's reliance on God by reason of this obligation disappears like smoke into the air. That is why the Holy Quran mentions *Tawakkal* or

reliance upon God as opposed to consultation, and directs that the Khalifas must consult the people, yet, they might make the final decision relying upon the help of God; and this in order that they might take their stand on *Tawakkal*.

### **DEMOCRACY, DICTATORSHIP & KHILAFAT**

Khilafat is a wonderful and an unmatched Islamic institution which, in current constitutional phraseology, cannot be described as agreeing fully with the constitutional structure of democracy; nor can it be compared with the present-day Dictatorship. It is a different kind of organization, midway between these two. It is not a democracy, as the president under a democratic constitution holds office for a time, but, in Islam the Khalifa is elected not for a time but for life. Secondly, under a democratic order, the president in many matters is bound by the advice of the people; but, in Islam, though the Khalifa is bound to consult the people, he is not bound to act upon the advice tendered to him. He can, for reasons of public policy, reject such advice and act independently of it. Again the Khilafat is different also from Dictatorship, for, in the first place in dictatorship there is no question of a time-limit—the Dictator may or may not be in power for a limited time only; secondly, the Dictator generally is all powerful, so much so, that in case of need he can repeal an existing law and enforce a new law in its place, but under the Khilafat the Khalifa's powers are in any case limited by the Islamic Shariat and by the directions of the prophet whom he serves. And, again the Dictator is not bound to consult the people but the Khalifa is enjoined to consult the faithful.

Khilafat, in short, is a wonderful and a rare piece of organization, which in spirit approaches near democracy, but outwardly is nearer to dictatorship. But the fundamental difference which separates and distinguishes the Khilafat from all other constitutions of the world is its spiritual character. The Khalifa is not merely an administrative head, but, being the successor to a prophet's community; he has to act as an example to the people; his Sunna (practice) is an example for others to follow. This aspect of the Khilafat distinguishes it from all other constitutions. No, there can be no question of a time-limit in respect of a spiritual institution of this character.

## SECOND MANIFESTATION OF GOD'S POWER

by Hazrat Mirza Ghulam Ahmad, the Promised Messiah  
(Peace be upon him)

“It has always been the way of God for doing things, a way He has followed ever since the day He created this world, that He comes to the help of His Apostles and Messengers and makes them dominant—as He has said in the Holy Quran: “Allah has set it down to stand for ever that He and His Apostles should prevail.” The meaning of dominance in this context is this that the desire and aim of the Prophets being that the truth of the Way of God should come to be fully established in the earth, to an extent that no one should be in a position to resist its force, by means of powerful signs Allah manifests the truth of their claims, and sows the seed at their hands of the righteousness which they want to spread. But He does not fully complete this mission at their hands, causing them to die in conditions, and at a time which bears a color of failure, and gives to their opponents a chance to heap ridicule on them. When these opponents have had their laugh, however, He shows another manifestation of His powerful hand, creating a set of circumstances which work for the full attainment of those aims which earlier were only partially achieved.

In short, He shows two manifestations of His power: firstly at the hands of His Apostles; secondly at the time following the death of the Apostle when obstacles spring up in the way, the enemies gain force, beginning to feel that the mission of the Prophet had been fatally injured, that the community of his followers had been destroyed; and when even members of the new movement fall into doubt in regard to their future, and begin to despair, as if their backs had been broken, many unfortunate among them going so far as to turn their backs upon the movement. Then Allah once more shows a powerful manifestation of His hand, enabling the community to stand firmly on its feet. Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hazrat Abu Bakr when the death of the Holy Prophet was considered to be untimely and many nomads turned apostates, and the followers of the Prophet were unnerved by deep grief. At that critical hour Allah made Abu Bakr stand up firmly, thus showing His powerful hand a second time to save Islam from extermination, and to fulfill the promise He had given in the following words:

لِيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

“He would firmly establish for them the Faith He had chosen for them, and for them He would change a state of fear into a state of peace and security.”

This was what happened in the time of Moses on the way to the Holy Land when he died before he had reached his destination, and when this seemingly untimely death struck down the Israelites with extreme grief, so that, as we find written in the Torah, they remained weeping and crying for forty days.

“And again this was what happened in the case of Jesus, peace be upon him, when the disciples dispersed following the crucifixion, and when one of them even turned apostate.

“So, therefore, my dear friends, when this has always been the way the Will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established Divine practice. You should not therefore grieve over this that I have told you, nor should you let yourself be heartbroken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the Day of Qiyamah. And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as has gone Allah's promise in Baraaheen-i-Ahmadiyyah, a promise which is not for me personally, but for you. For has not Allah said that to my followers He would vouchsafe power and dominance?

“It is necessary that the day of my separation from you should come, so that after that should come the day which is the day of the promise that shall stand forever. The Almighty God Who is our God is true and faithful to His pledged word: He would show you all those things He has promised.”

## MAY 27, THE DAY OF THE SECOND MANIFESTATION OF GOD'S POWER

Exactly 75 years have passed since the Regenerator of this age, Hazrat Ahmad, the Promised Messiah and Mahdi, the Founder of the Ahmadiyya Movement in Islam, departed this world on May 26, 1908, leaving hundreds of thousands of his followers in deep sorrow and profound grief.

The follower Prophet of the age did publish his *Alwasiiyat*—The Will, two years prior to his death when he was informed through revelation of his approaching end, with the sole aim of setting down in writing some words of admonition and advice for his friends and such other people who might be disposed to derive benefit from them. The extracts from The Will are published in this very issue of The Gazette.

It was according to these pronouncements of the great seer that the entire Ahmadiyya Community, shocked with the loss of their Founder and subjected to all sorts of attacks from the opponents, witnessed the first manifestation of the promised and everlasting Second Manifestation of God on May 27, 1908 personified in the election of Hazrat Maulvi Nurruddin as Khalifatul Masih I, the first Successor to the Promised Messiah. Hence, the day of May 27th is being remembered and would ever continue to be remembered as an historical day in the annals of the Ahmadiyya Movement in Islam.

As it was promised that the Second Manifestation of God shall stay with us always, the devoted and sincere followers of the Promised Messiah (peace be upon him) despite trials and tribulations, remained stuck to this principle laid down by the Promised Messiah and did elect Hazrat Mirza Bashiruddin Mahmud Ahmad

as Khalifatul Masih II, the second Successor to the Promised Messiah, when Hazrat Maulvi Nuruddin Khalifatul Masih I, breathed his last on March 13, 1914.

The progress of the Community gained under the divine Khilafat of Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II is a fact which even the seceders have had to admit in their speeches and writings.

Allah be praised that this Community of God was blessed to see the third manifestation of the Promised Second Manifestation of God on the passing away of Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II, with the election of Hazrat Hafiz Mirza Nasir Ahmad as Khalifatul Masih III, the third Successor to the Promised Messiah on November 8, 1965

After being in the esteemed office for 17 years, Hazrat Khalifatul Masih III passed away on June 8, 1982, and the fourth manifestation of the Second Power was chosen in the person of Hazrat Mirza Tahir Ahmad, on June 10, 1982. The community is showing fresh signs of strength under his able leadership.

Through the Grace of the Gracious God, the Ahmadiyya Community before the very eyes of the seceders would certainly continue to derive the blessings of the Second Manifestation of God—Khilafat, and the day is not far when those who claim to have had the love of the Promised Messiah at their heart would realize their folly and join us to share the bounties promised to those who prove themselves in accordance with *Allazeena Aama-noo Wa Amelus Sualihate*—those who believe and do good deeds, *Insha Allah*.

## THE IMPORTANCE OF KHILAFAT

To adequately understand and realize the importance of Khilafat it is necessary to know the responsibilities of Prophethood. These responsibilities are briefly described in the following verse of the Holy Quran.

*"O our Lord, raise up among them an Apostle from among them who may recite Thy signs unto them, and teach them the Book, and Wisdom, and purify them; for Thou are the Mighty, the Wise."*(2:129)

According to this verse of the Quran the first duty of a prophet is to preach his mission to the people and to invite them to the path of truth and rectitude. That is to say, he calls on people to the acceptance of his claims and teachings and reinforces his preaching by reasons and arguments and by the heavenly signs which God manifests at his hands. His second duty is to train and educate those who have accepted him as God's messenger into the laws and teachings that have

been revealed to him. The third great responsibility which God imposes upon him is to teach his followers the significance and inwardness of the ordinances, precepts and the rituals of the religion and his fourth duty which is at once the aim and object of all religions is to bring about in his followers a great moral and spiritual transformation with all the resources at his command and to raise them from the lowest depths of moral turpitude to the highest pinnacles of spiritual glory.

### ISLAMIC CONCEPTION OF KHILAFAT

This is but a very brief outline of the great mission of a prophet and it is obviously not within the power of a human being to fulfill it in a lifetime. It is the work of centuries and of a long line of divinely-inspired persons. This is why every prophet had his Khalifas who continued and brought his work to consummation. No mere nominated or elected Khalifa can accomplish this mighty task unless he be constantly guided and inspired by God in the discharge of his onerous duties. He must be a rightly guided Khalifa. The Holy Prophet (peace and blessings of God be upon him) ruled over his people as a divinely-inspired and guided Prophet. He led the public prayers; he acted as judge; he controlled the army. On his death a leader was put in his place of similar authority whom the Prophet himself styled as *Raashid* and *Mahdi* (rightly-guided). A president elected even for life exercising an authority as vast as that enjoyed now by the President of the United States of America could not do the work that Abu Bakr did on the death of his great Master. A mere secular head without the promise of divine guidance in the discharge of his duties is not the Islamic conception of a Khalifa. The following verse of the Holy Quran clearly describes the kind of Khalifas who, as God has promised, will continue to rise among the Muslims:

*"God hath promised to those of you who believe and do the things that are right, that He will cause them to succeed others in the land, as He gave succession to those who were before them, and that He will establish for them that religion which He has chosen for them and that after their fear He will give them security in exchange. They shall worship Me; nought shall they join with Me. And whoso, after this, believe not, they will be the transgressors."*(24:55)

### A KHALIFA CANNOT BE DEPOSED

This verse embodies a true conception of a Muslim Khalifa, the spiritual and secular Successor of a prophet of God. It clearly shows that God takes upon Himself the appointment or selection of Khalifas and He promises that religion shall strengthen through

them and He shall cause security to reign in their dominions in place of fear and towards the end of the verse He discloses a special characteristic of such Khalifas which is, that though apparently deriving their authority from the people, they will look more to divine guidance and help in all their undertakings than the support they would receive from the people.

Now such a Khalifa whom God appoints as the spiritual and temporal head of the Muslim State and whom He promises His help and guidance, though elected by the majority of the people is obviously a person whose deposition at a subsequent date in his life is out of the question. You can depose or dismiss, subject to conditions laid down in the Traditions, a secular leader whom you have elected as your Amir for the transaction of your worldly affairs but to think of a Khalifa who combines in his person the spiritual and temporal headship of the Muslims that he can ever be deposed is profane and blasphemous. And the Holy Prophet's first four Successors—Hazrat Abu Bakr, Hazrat Omar, Hazrat Usman and Hazrat Ali; and the four Successors of the Promised Messiah—Hazrat Maulana Noor-ud-Din, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Hazrat Mirza Nasir Ahmad and Hazrat Mirza Tahir Ahmad, fall under this category. Not only that it is foolish to think that a person from whom we seek spiritual guidance can ever be deposed but we have clear commandment of the Holy Prophet and the Muslims should follow the example of the rightly-guided Khalifas and the traditions and precedents set by them. He says:

*"I enjoin upon you the fear of God and submission and obedience even to a negro slave who is appointed your leader because those who will live after me will see differences and dissensions arising among the Muslims. At such a juncture I charge you with following unswervingly my example and the precedents set by my rightly-guided Khalifas. Get hold of them firmly and beware of innovations."*

In this Hadith the Holy Prophet (peace and blessings of God be upon him) has attached an equal weight to the example set by his Khalifas to that of his own. The fact that none of the Khalifas of the Holy Prophet was deposed inspite of an insistent demand made by a section of the Muslims from Hazrat Usman that being unequal to the great task entrusted to him he should abdicate and inspite of the standard of an open revolt that was raised against Hazrat Ali, shows the great dignity and sanctity of the office of Khilafat. There is a definite saying of the Holy Prophet according to which

(continued on page 13)

## HAZRAT KHALIFATUL MASIH I ON KHILAFAT

On the occasion of the Festival of the breaking of the Fast in October 1909, the Khalifatul Masih I in delivering his address stressed the importance of unity and of obedience to the Khalifatul Masih. In the course of his address he stated:

### OBEDIENCE TO KHALIFATUL MASIH

I affirm it emphatically, calling God to witness, that I shall never put aside the robe with which God has invested me. If the whole world, including all of you, were to stand up in opposition to me, it would not affect me in the least. You should fulfill your covenant and you will then see how fast you will go forward and what success you will achieve. I have to say these things in view of certain circumstances that have arisen. I have God's promise that He would lend me His support. I have no need to call upon you to enter into a fresh covenant of Ba'iat. You should carry out your original covenant lest you should be involved in hypocrisy. If you perceive that I am in error in respect of something you should try through prayers that I might be shown the right path; but do not imagine that you can teach me the true meaning of some verse of the Holy Quran or of some *Hadith* or of some statement of the Promised Messiah.

If you consider that I am foul, supplicate to God that he might remove me from the world, then you will see on whom the supplication recoils.

### A CLARIFICATION

Another mistake is that it is said that the covenant is only to obey me in that which is right (*ma'roof*) and that you are not bound to obey me in that which you do not consider right. This expression (*ma'roof*) has also been used with reference to the obedience due to the Holy Prophet in verse 13 of chapter 60 of the Holy Quran. Then have you drawn up a list of shortcomings of the Holy Prophet? The Promised Messiah also used that expression in the conditions of Ba'iat. I do not think ill of any of you. I have made this exposition lest you should continue to suffer from some misunderstanding.

### AUTHORITY OF KHALIFA

Then it is said that I meet people too freely. It is a sufficient answer for me to point out that you who are my disciples have no authority over me. Instead

you are subject to my authority ... It is easy to give utterance to a sentiment but it is very difficult to eat the words afterwards. Some of you say that you have no apprehension with regard to me but that you are anxious to define the authority of the next Khalifa. How do you know that he might be greater than Abu Bakr and Mirza Sahib ... I do not desire to expel such people from the Community, perchance they might realize the truth sooner or later, and lest I should become the cause of their going astray. I admonish you again to get rid of rancor and jealousy. If a matter of security or danger should arise, do not publicize it. However, when something is finally decided it might be given publicity.

I warn you that you will have to carry out my directions willingly or unwillingly, and in the end you will have to affirm that you obey me willingly. Whatever I tell you is for your good. May Allah keep you and me firmly on the path of guidance and may our end be good. Amen."

During the course of his speech in the Annual conference of 1911, on December 27, he stressed the need of unity through taking firm hold of Allah's rope as affirmed in the Holy Quran (3.104) and then referred to some of the differences which had occasioned him some anxiety. He said:

### HOLD FAST TO ROPE OF ALLAH

I am Khalifatul Masih and God has established me in this position. I had no desire at any time to hold this office. Now that God Almighty has made me wear this robe I dislike intensely all controversy on this subject. You cannot conceive how much I suffer from the apprehension that differences might arise in the Community. I desire that I should not hear of anything which might indicate the existence of differences or contentions among you, and I wish to see all of you as practical examples of the Divine direction: '*Hold fast to the rope of Allah all together and be not divided*' (3.104). But this can happen only by the grace of God. I urge you once more, and he who is listening to this should convey it to others, that there should be no contention. When I die you will have plenty of occasions for contention. Perhaps you think that I have easily become Khalifa like Hazrat Abu Bakr. You can not conceive of the reality, nor

can you have any idea of my suffering or of the burden that has been placed upon me. It is the pure grace of God that I have been able to bear this burden. There is not one of you who can feel it truly, let alone bear it. Can he who has a relationship with hundreds of thousands of people sleep in comfort?

### **KHALIFA IS APPOINTED BY GOD AND CANNOT BE REMOVED**

Standing in this mosque with the Holy Quran in my hand and calling God Almighty to witness, I state that I had no desire whatsoever of becoming a spiritual preceptor. But who can have knowledge of the Divine design? He did whatever He willed. He gathered all of you together at my hand and He himself, and not any of you, invested me with the robe of Khilafat. I consider it my duty to honor and respect it.

Remember, it is not within your power to set me aside. If you find any fault in me, invite my attention to it, but in a respectful manner. It is not for man to make anyone a Khalifa, it is God's own business ... If I have been made Khalifa, this is God's doing in accordance with His design. It is true that He has made me Khalifa for your good. No power can set aside a Khalifa appointed by God. No one of you has the power or strength to set me aside. If God Almighty wills to set me aside He will cause me to die. You must commit this matter to God. You have not the strength to set me aside. I am not grateful to any of you. The person who says that he has made me Khalifa utters a falsehood. I find it painful to hear, as someone has said, that this is the age of Parliaments and constitutions; that a constitution has been put in force in Iran and Portugal, and that a Parliament has been set up in Turkey. I say that such a one who describes this Movement as Parliamentary or constitutional should also repent. Do you not know what comfort Parliament has brought to Iran, and what benefit have others derived from it? What kind of sleep have the Turks enjoyed after setting up a Parliament? What benefit have the Iranians derived from it? How many were destroyed in the time of Mahammad Ali Shah, and now ultimatums are being served on others?

I remind you again that the Holy Quran sets forth clearly that it is Allah Who appoints Khalifas. Remember, Adam was made Khalifa by God, Who said: *'I am about to appoint a vicegerent (Khalifa) in the earth.'* What good did the angels achieve by rais-

ing an objection to it? You can find it from the Quran. If that is the situation of the angels, that they had to confess: *'Holy are Thou, we have no knowledge'*; then you who object to me should reflect upon your own situation. I remember well when someone said: 'A Parliament has been established in Iran and this is the age of constitutions.' He uttered a falsehood and was guilty of disrespect. The jealousy of God Almighty displayed to such people the result of the constitution in Iran. I repeat they should repent even now."

In the middle of June, 1912 the Khalifatul Masih had occasion to go to Lahore and during his brief visit he delivered another important speech on the status of the Khalifa and the obedience due to the holder of that office. In the course of this speech he observed:

"God Almighty of His grace saved you from disintegration after the death of the Promised Messiah by uniting you at my hands. Then appreciate this Divine bounty and do not indulge in useless discussions. I cannot understand what moral or spiritual benefit do you derive from them. God Almighty has made Khalifa whom He willed and has made you acknowledge His authority. It would be great folly on your part to take exception to this Divine determination. I have told you repeatedly and have demonstrated it from the Holy Quran that it is not the part of man to establish a Khalifa; it is the function of God Almighty.

If anyone says that the Anjuman (Central Association) has made me Khalifa, he utters a falsehood. Such thinking is destructive and should be eschewed. Listen once more that no man or Anjuman has made me Khalifa, nor do I consider any Anjuman capable of appointing a Khalifa. Thus no Anjuman has made me Khalifa, nor do I attach any value to the actions of any Anjuman in context. Should the Anjuman leave me I would not pay any attention to its action. No one has the power to deprive me of the robe of the Khilafat.

Hearken! I had never had any desire to become Khalifa. At the time when I was not yet a follower of the Promised Messiah I dressed in the same manner in which I dress now. I have met the nobility as a person of honor, in the same dress. When I became the follower of the Promised Messiah I made no change in my way of life. After his death whatever happened was brought about by God Almighty. I had not the

least idea that I would become the Khalifa, but God Almighty so willed it out of His wisdom, and He made me your Imam and Khalifa. Those who in your estimation were better entitled to the office accepted me under the Divine will and are obedient to me. Then who are you that you would raise objections against me? If you have any objections, raise it against God, but beware of the consequences of such impertinence.

I do not flatter anyone. I do not need anyone's greeting, nor do I depend upon your offerings and provisions. I seek refuge with God that any such notion should pass through my mind. God Almighty has bestowed a secret treasure upon me, of which no one has any knowledge. My wife and children are not dependent upon any of you. God Almighty looks after them. You have no capacity to look after anyone. Allah is Self-Sufficient; it is you who are needy.

#### OBEY LIKE ANGELS

He who is present should listen carefully and he who is not present should be informed by those who are present, that to raise the objection that the Khilafat has not been bestowed upon someone who was better entitled to it, is the doctrine of those who

rejected the Khilafat of Abu Bakr and Umar. Turn away from any such thought. Allah, the Exalted, has made that one Khalifa whom He considered best entitled to the office. He who opposes him is false and is disobedient to God. Submit and obey like the angels; do not behave like Iblis.

Despite my illness I have taken advantage of this opportunity to impress upon you that the Khilafat is no light affair. You can derive no benefit by agitating this question. No one will make any of you Khalifa, nor can anyone else become Khalifa in my lifetime. When I die it will be only that one concerning whom God so wills who will become Khalifa and God will raise him to this office Himself. You have made a covenant with me. You should not raise the question of Khalifa. God has made me Khalifa and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If you persist in your attitude, then remember that I have with me those who like Khalid bin Waleed will chastise you as rebels.

Be warned, my supplications are heard in heaven. My Lord fulfills my purpose even before my supplications. To fight me is to fight God. So repent and give up all these vain things. Be patient for a while; thereafter he who succeeds me will deal with you as God wills.

## MUSLEH MAUOOD KHALIFATUL MASHIH II ON KHILAFAT

#### KHILAFAT—A BLESSING

O believers and those who act righteously, I advise you that Khilafat is a great blessing of God and you should have due regard for it. As long as a majority among you keep faith and act righteously, God will keep you blessed with His favor. But if a majority among you cease to have faith and righteousness, then God may or may not continue this favor unto you. There is, therefore, no question of there being a bad Khalifa. Khilafat shall be taken away from you the moment you become corrupt. Therefore, do not be ungrateful nor look down upon God's revelation. Just as the Promised Messiah has commanded, engage yourselves in prayers so that God may keep you blessed with an era of the Second Manifestation... Keep praying so that the glory of the Second Manifestation may abide with you and Faith may be established on firm foundations and the devil may despair of interfering with it. (Khilafat-i-Rashida, p.1)

A prophet has two lives, personal and communal, and God starts both these lives with the act of revelation. His personal life begins at the age of about 30-40 years when it is revealed to him that he has been chosen by God... His communal life also starts with an act of revelation inasmuch as when he dies, a sudden revolution from God leads his followers to the new order... It is for this reason that the Promised Messiah has called this stage as the *Second Manifestation*. (Khilafat-i-Rasida, pp.61-62).

#### PROGRESS THROUGH KHILAFAT

Khilafat is an important institution of Islam and the religion of Islam cannot progress without it. It is only through Khalifas that Islam has made any progress and the same will apply in the future. (Darsul Quran, Nov. 1921, pp.72).

Remember that your progress depends on Khilafat and the day you forget and forsake this stake shall be the day of your doom. On the other hand, if you



appreciate the significance of Khilafat and uphold the institution then even though the whole world may rise against you, you shall not perish... A few individuals may lose their lives, obstacles may arise, difficulties may be encountered, but the community as a whole shall never die. Every day it shall see new horizons of progress. The death of an individual would be like that of the legendary giant whose death gave birth to thousands more like him. (Darsul Quran, p. 73).

### LEARN TO TEACH OTHERS

By the grace of God, the times of our community's advancement are drawing closer. The days are not far when hordes upon hordes of people shall join the community. From different lands will come numbers of believers and an era will dawn when whole towns and villages shall accept Ahmadiyyat. I am a man and the one in whose times these glories shall occur and he who shall follow me will also be a man. He alone would not be able to teach Ahmadiyyat to all those new adherents. You will have to join in the process of educating them. Therefore, you should try to learn now so that you may impart your learning to others. God has decreed that you shall be the professors of the faculty of faith, and therefore, it is absolutely necessary for you to become well versed in it so that you may be able to teach others (Anwar-i-Khilafat).

### ABSOLUTE SUBMISSION

Faith means to obey the call of the representative of God... One might repeat a thousand times that one believes in the Promised Messiah and in the message of Ahmadiyyat, but the utterance would be of little value in the estimation of God unless one proceeds hand in hand with the person through whom God has decreed the spread of the message of Islam in this age. Until every member of the community devotes every moment of his life in absolute submission to this person, he cannot expect any special favors from God. (Alfazi, Nov. 15, 1946)

I acknowledge the fact that the love which the community bears for its Imam is unique; nevertheless I do say that this is more of a subjective nature than of practical value. There are very few whose love forces them not to rest until they have followed every word of the Khalifa. (Report on Mushawarat, 1936)

### REMAIN ATTACHED TO THE IMAM

You can accomplish your task by consulting and seeking the guidance of him to whom God reveals His Will, favors him with revelation and has made him

the Khalifa and Imam of this community. The more you attach yourselves to him, the more blessed would be your actions. The more you keep away from him, the more wretched would be your deeds. Just as the only branch which bears fruit is the one which remains attached to the trunk, so too can only that person who remains attached to the Imam do any useful work for the community. A person who does not keep himself attached to the Imam cannot even achieve as much as a kid no matter however learned he might be.

Remember, only God appoints a Khalifa and false is the person who claims that human beings make this appointment. Khalifatul Masih I stressed this point continuously during the six years of his Khilafat. A study of the Holy Quran also shows that nowhere in it has the appointment of a Khalifa been ascribed to human beings (*Kaun Hai Jo Khuda Ke Kaam Roke Sakai*).

### KHALIFA IS HIGHER THAN MUJADDID

Khalifa is higher in status than a Mujaddid (Reformer). His sole function is to institute the Laws of Shariat and to establish the faith. Therefore, it is not possible for a Reformer to appear at the same time. A Reformer appears only at a time when faith has been disrupted. (Alfazi, April 8, 1947)

Brethren, it is my last advice to you that all blessings are enshrined in Khilafat. Prophethood is a seed after which Khilafat spread its munificencies throughout the world. Therefore, hold fast to Khilafat and shower the world with its blessings ... and keep reminding my descendants of their family's covenants in this behalf. (Alfazi, May 20, 1959)

### MANIFESTATION OF GOD'S POWERS

As this Movement has been established by Him, therefore, it is impossible, it can never happen, that the time of my death approaches and the world should have the hardihood to say that I have not succeeded in my task.

In accordance with the Will of God, my demise shall be on that day when I shall accomplish my task successfully in the sight of God and those prophecies of the Promised Messiah in which the dominance of Islam and Ahmadiyyat through me have been foretold, come to pass. The person who fears of the happenings after my death is prey to utter ignorance and want of knowledge.

The Promised Messiah has said that he knew very

well that God the Sublime shall manifest the Second Power. However, our God has not only the Second Power but he also has the Third Power and even the Fourth Power. The Second Power manifested itself after the First Power; and as long as this Movement is not spread over the entire world, the Third Power shall follow the Second Power, and the Fourth Power shall follow the Third Power, and the Fifth Power shall follow the Fourth Power and the Sixth Power shall follow the Fifth Power; and the hand of God shall continue showing the miracle to the people, and none of the mightiest powers of the world nor any powerful king could stand in the way of that object

and scheme for whose accomplishment He made the Promised Messiah its first brick and me its second brick.

Once the Holy Prophet is reported to have said that when the faith would be in danger, God the Exalted shall raise from the people of Persia a few men for its protection. The Promised Messiah was one of them, and I am another one. But the word *Rijal* indicates the possibility of some more people from *Ahl-i-Faris* who would be raised to retain the grandeur of the religion of Islam and strengthen its foundations. (Alfazi, Sept 22, 1950)



## HAZRAT KHALIFATUL MASIH III ON KHILAFAT

### GOD'S CHOICE IS THE BEST

God shows the might of His power by choosing an aged and frail person. It was said of Khalifatul Masih I that he was an old man without intelligence, but God showed that despite his age, he was in the care of God and under His supervision. Therefore, his opponents could not succeed against him. Sometimes, God selects a young person and people think that because of his lack of maturity and wisdom, the community might be doomed. However, God shows that although His choice fell upon a child, He Himself was not a child and was quite capable of showing His Second Manifestation through a person of tender age. Eventually, the same child is able to frustrate his opponents. At other times, God selects a middle aged person whom the world regards incapable of leading the community, which task may indeed be beyond his capacity. But surely, nothing is beyond God's capacity. He makes a choice of this type of person and consumes his soul through the mighty manifestation of His glory so that the person so selected sometimes feels the urge to tell the world, in the ecstasy of God's love and affection, that he needs no more of temporal support. God then makes use of him for the purposes and to the extent that He desires and grants him His support and succour to prove to the world that He indeed is the possessor of all powers and glories. (Friday Sermon, Alfazi, March 17, 1967).

It is our belief that God alone appoints Khalifas. If this function had been left to human beings, even then they would have selected someone superior among them. But since God makes the choice, He

makes no mistake. He might select an apparently weak person whom people generally look down upon. After selecting him, God shows His great and mighty glory through him which melts away the appointee's former self and casts him into a new mould. He disappears from the world into the glory of God, whereupon God takes him into His protection and warns his opponents to fight him if they have the power to do so. He tells them that although His choice was a weak person lacking knowledge and vigor and, in their view, short of piety and righteousness, yet God has taken him into His care, and they will have to submit themselves to him. This happens because God wishes to show to the world that through Khilafat His will is fulfilled to the utter bewilderment of people's reckoning. (Alfazi, March 17, 1967).

### THE AHMADIYYA KHILAFAT

In order to overpower Satan in this battle, to frustrate it in its plans and to achieve the final victory in favor of Islam, it is essential to have coordination in all the projects to be planned. It is not enough to have at random one project in Africa, one in Europe, another in America and yet another in other countries and islands, etc. This coordination can only be achieved when there is a body to plan these projects strategically. This body is the *Khilafat* in the Ahmadiyya Community.

Most of you understand what is meant by Khilafat in the Ahmadiyya Jamaat, but there are those who do not understand. One characteristic of this Khilafat is

that it has been established by God the Exalted, and He has promised that through this institution of Khilafat He would manifest the Mighty hand of His Powers. This Khilafat is supported by God the Exalted. This Khilafat has one entity. Khilafat is a soul and it has a body—the Ahmadiyya Jamaat. The combination of the soul and body forms an institution.

It is the task of the Khilafat to struggle for the removal of Jamaat's troubles. The Khalifa of the age has to pray for you. At times he passes through such conditions when week after week he spends the entire night in supplicating for your concern, as he actually

did during the 1974 trials. I think I could not sleep for a full two months as these months were spent in supplications. So the Khalifa of the age is the person who should partake in your grief as well as in your happiness...

It is wrong to think that the Khalifa of the time and the Jamaat Ahmadiyya are two different things. Allah the Exalted has favored the Jamaat with tremendous grace. Jamaat Ahmadiyya and the Imam Jamaat Ahmadiyya are two names of one and the same thing. It is with the combination of both that one thing is formulated which is a symbol of coordination.

## TEACHER ABDUL HAKEEM ABRO MARTYRED

A sincere Ahmadi teacher, Abdul Hakeem Abro, of Warah, District Larkana, Sind, Pakistan, has been martyred in his house on the night between April 15, and 16, 1983.

The bigoted Mullas had been preaching violence against him for some time. He had also been receiving letters branding him *Murtad*—an apostate whose punishment, the letters alleged, is assassination. Repent, the letters further pointed out, or be prepared for asation. This was also inscribed on the wall of his house.

As the teacher was asleep in his house, four persons entered in by jumping over the wall, attacked him with hatchets and cut him to pieces. *Innaa Lillahi Wa Innaa Ilaihi Raajioon*—Surely to Allah we belong and to Him shall we all return.

When his wife stepped forward to save her husband she too was attacked on the head, the arm and the leg with hatchets by the tyrants. She is still in a coma and in critical condition. His daughter was also injured.

As a protest, the students went on strike at the martyrdom of their teacher and demanded severe punishment for the murderers. It was only on the assurance of the authorities that justice will be meted out to the culprits that the school was reopened.

This tyrannical and horrible assassination is the result of those provocations perpetrated constantly by the Pakistani Ulemaa—the divines—that Ahmadies are Murtads—“apostates”, whose punishment, they

allege, is murder. Such type of inflammatory speeches are delivered in the mosques, instigatory statements of Ulemaas are given publicity in the press, and phrases creating hatred and excitement are inscribed on the walls which automatically make the precious human lives target of tyranny. Neither kind and loving teachers of children are safe from their hands nor the women or even the innocent daughters.

Further information received from Warah, where teacher Abdul Hakeem was martyred, states that on this horrible murder the masses of Warah staged a general strike which kept the school, the market and the transportation paralyzed till two in the afternoon. The protesters were demanding the hanging of the murderers in public. Two of the murderers have been apprehended while a third is still being sought. In total, 35 wounds of hatchets were counted on the body of the martyr.

Seyyed Ahmad Ali Shah, Naib Nazir-e-Islah Irshad led the Janaza Salat (Funeral service) of the martyr which was attended by thousands of friends other than those of the Jamaat. This shows that the masses of Pakistan, through the Grace of God, are ethical and alive. Nevertheless, some mischief-mongers are bent upon to villify the country. They are defaming Pakistan and its people in the world and disgracing the good-hearted people of Pakistan.

May Allah enable us to practice the right teachings of Islam and secure the God-given country of Pakistan from contemptible activities of the meschief-mongers. Amen.

## FROM THE PRESS

## VOICE OF ISLAM—SAVE ME FROM MY FRIENDS

Weekly *Lahore*, Pakistan, April 16, 1983:

Here is another story of *Jihad-i-Akbar* carried out by the Ulema-i-Soo—evil divines, and the utmost helplessness of the administration in Leyya (Muzaf-fargarh, Pakistan) after what had taken place at Boorewala, Pakistan.

According to the Special Correspondent of the *Lahore*, a member of the Ahmadiyya Jamaat, Leyya, in the person of Qazi Mahboob Hussain, breathed his last on April 3, 1983.

In order to safeguard against any mischief, the elders of the Jamaat met the Assistant Commissioner, and with his permission, buried the deceased in the cemetery of village Jallo.

On that very noon, a delegation of Maulvis (of non-Ahmadies) met the Superintendent of Police and demanded the excavation of the corpse. He sent for the President of the Jamaat Ahmadiyya and the son of the deceased. As the conversation turned to acquiring a separate cemetery for the Ahmadies, the President of the Jamaat, interjecting his opinion, said that if the Ahmadies are given a plot for the cemetery, they will bury their deceased in that plot in the future. Nevertheless, they are helpless in excavating the grave of the Qazi, as it is decreed a vital

The following day, April 5, the Assistant Commissioner also called the Jamaat elders and while promising to allot a place for Ahmadiyya cemetery, he also asked for the removal of the corpse to another place, but the Ahmadies reiterated their earlier stand. Thereupon, the Assistant Commissioner said that what was past was done, but in future the Ahmadies would be burying their deceased in their own cemetery.

A delegation of the Maulvis met the District Commissioner on April 7, and when he disagreed to their demand of excavating the grave, they walked out threatening that if the body was not excavated and shifted to another place by 10 a.m. on Friday, April 8, they themselves would be (performing this deed for) acquiring the reward of both the worlds.

That very evening, the President of the Jamaat was called by the District Commissioner, who stated his own inabilities, sought his consent for the excavating of the grave, in case the situation deteriorated. The

President of the Jamaat replied that the Ahmadies consider such action religiously a big sin. Therefore, neither they themselves would commit such a big sin, nor would they advise him to do so, nor would they mark the location of the grave.

After Maghrib prayers on Friday, a procession of two to three hundred persons, under the leadership of Maulvis, shouting indecent slogans against the Ahmadiyya Jamaat, made its way to the cemetery. The maulvis constantly urged the participants of the procession that if they failed that day in the completion of this *Jihad-i-Akbar*, then this *Jihad-i-Akbar* shall end into eternity.

All this went on in the presence of at least one hundred policemen, Additional Deputy Commissioner and Assistant Commissioner. These Government Officials were so much terrified of the Maulvis that they promised to excavate the corpse by 8 p.m. And then, five days after the burial, the Administration excavated the grave between April 8 and 9, and shifted the corpse to another place.

(In another information received later on, it is stated that the local administration of Leyya opposed the transgression of the Maulvis to the last with daring steps and tried its utmost against such an attempt but in the end they had to yield on the interference of higher officials of the Government. The courage of the local Administration is indeed commendable and appreciated).

We were repeating this story with disgust and aversion, while the voice of the oppressed Islam was echoing in our ears—"Save me from my friends!"

My friends, tell me, when the administration becomes helpless due to some reason or the other and yields to every unlawful and anti-Islamic demand of the *Ulema-i-Soo* (evil divines), then there could be no better advice to this respectable and patriotic religious community (whose basic path is that of peace loving), that as long as the rule of law is not established rightfully in the country, there is only one way to secure from molestation the remains of those servants of Allah whom He calls to Himself.

As it is the duty of the government to provide a place of burial for each citizen of Pakistan, therefore, all those cities, towns and villages where the Ahmadies have neither their own cemeteries nor has

the government provided them a burial ground, the Ahmadies (in such localities) should, after the necessary *Takfeen* (shrouding) and Janaza prayers, place the corpse in front of the residence of the local highest authority. Then it will be upto him to bury them wherever he likes in accordance with the verdict of the Maulvis.

What type of Islamic State are we forming where even the dead cannot lay unmolested in their graves.

(From the *Hindustan Times* weekly, April 3, 1983).

**The Muslim World:**

## WHICH ISLAM?

By Barkat Ahmad

In Karachi less than a dozen people have died in fighting between Shia and Sunni Muslims over the ownership of a mosque. A few cars were burnt, a cinema building was set ablaze and curfew was imposed on a section of the city. Police confiscated 17 acid filled bottles, 26 knives, four pistols and a quantity of bullets from the Allah-fearing *namazis* (worshippers) who had gone to the mosque to pray falling down "prostrating themselves and weeping" (The Quran 19:58). According to Reuters, the fighting began when Sunnis gathered outside the mosque and threw stones. The battle escalated when Shias started shooting from inside the mosque.

It is a minor incident when compared to the sub-continental tradition where we kill each other on a grand scale. The casualty list did not run even into three figures. So the news of this paltry riot was not found worthy of front-page treatment by the Indian Press. But Pakistani Sunnis are agitated. Is it not Iraq's Sunni Saddam Hussein who is a target of Shia chauvinism? Referring to Saddam Hussain, Ayatullah Roohullah Khumeini said: "This is a war between Islam and blasphemy."

The Sunni organization, *Swad-i-Azam Ahl-i-Sunna* is naturally worried about the future of the Sunni majority of Pakistan and has demanded that Pakistan should be declared a Sunni State, as the Shias form only 2% of the population. But who is a Sunni? Will the *Ahl-i-Sunnat wal Jamaat* who follow Maulana Shah Ahmad Raza Khan of Bareilly accept the Sunnis of Deoband persuasion? In the Sunni state of Pakistan what will be the position of a Head of State who follows the great Muslim scholar Maulana Abdul Ala Maududi whose ideas have been very severely criticised by the orthodox Sunni Ulema. In an Islamic state the basic question is an accepted definition of a Muslim.

## Burning of Mosques

Burning of mosques in Pakistan, incidentally, is a favorite pastime. In 1951 an Ahmadi mosque was burnt at Samundari (Lyallpur) and the peaceful worshippers in the mosque were mercilessly beaten. This incident led to widespread disturbances which continued till the middle of April, 1953. The disturbances were the direct result of the rejection by Khwaja Nazimuddin, the then Prime Minister of Pakistan, of an ultimatum by a deputation of the Ulema demanding that Ahmadies should be declared a non-Muslim minority.

It was at this stage that the question of defining a Muslim arose. In June 1953, the Governor of the Punjab promulgated an ordinance setting up a Court of Inquiry into the disturbances. Mr. Justice Muhammad Munir was the President and Mr. Justice R. Kayani was the member. The report of the Court of Inquiry is popularly known as the Munir report. For any student of Islam and Islamiyat this report should be compulsory reading.

## Munir Report

After listening to every important scholar and divine of Pakistan Mr. Justice Munir recorded: "Keeping in view the several definitions of a Muslim given by the Ulema, need we make any comment except that no two learned divines are agreed on this fundamental. If we attempt our own definition as each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the Ulema, we remain Muslims according to the view of that *alim* but *kafirs* according to the definition of everyone else. (p.218)

The report went on to say: "If the Ahmadies were Kafirs, anyone becoming an Ahmadi became liable to the death penalty because apostasy in an Islamic State is punishable with death. On this the Ulema are practically unanimous. According to this doctrine, Chaudhri Zafrullah Khan, if he has not inherited his present religious beliefs but has voluntarily elected to be an Ahmadi, must be put to death. And the same fate should befall Deobandis and Wahabis (King Fahd of Saudi Arabia is a Wahabi), including Maulana Muhammad Shafi Deobandi, member, Talimat-i-Islami, attached to the Constituent Assembly of Pakistan. If Maulana Abdul Hasanat Sayyed Muhammad Ahmad Qadri, or Raza Ahmad Khan Bareilly, or any one of the numerous Ulema who were shown perched on every leaf of a beautiful tree in the *Fatwa*, Ex. D.E. 14, were the head of such

an Islamic state. And if Maulana Muhammad Shafi Deobandi were the Head of the State, he would put to death those who have pronounced Deobandis as Kafirs." (p.219).

Referring to the Shias, Mr. Justice Munir said that the genuineness of the *Fatwa* by the Deobandis which says that Asna Ashari Shias are *Kafirs* and *Murtads* (apostates) had been certified by the records of Deoband, the copy of the *Fatwa* was signed by all the teachers of the Darul Uloom, including Maulana Muhammad Shafi himself. The Sunni Ulema appearing before the Court of Inquiry seemed to have forgotten that the founder of Pakistan Muhammad Ali Jinnah was a Shia, the man who persuaded Jinnah to join the Muslim League, Syed Wazir Hasan, was a Shia and the man who financed the Muslim League in its days of need was also a Shia Talukdar of Oudh, Maharaja Muhammad Ali Muhammad Khan of Mahmudabad. It was the same Maharaja of Mahmudabad who risked his whole Talukdari to save the bathrooms of the Kanpur (Sunni) mosque (1913). The Sunnis who burnt the Ahmadi mosque in Samundari also forgot that Zafrullah Khan was asked to resign his post as Advisor to the Chairman of Narindra Mandal (Chamber of Princes) and accept the post of the first Foreign Minister of Pakistan on the invitation of their Shia founder of Pakistan.

Justices Munir and Kayani concluded: "According to the Shias all Sunnis are *Kafirs*, and *Ahl-i-Quran*, namely persons who consider Hadith to be unreliable and therefore not binding are, unanimously, kafirs and so are all independent thinkers. The net result of all this is that neither Shias nor Sunnis nor Deobandis nor Ahl-i-Hadith nor Barelvis are Muslims and any change from one view to the other must be accomplished in an Islamic State with the penalty of death if the Government of the State is in the hands of the party which considers the other party to be kafirs. (p. 219).

### Prophetic Tradition

By the time the Munir report was presented the head of the Jamaat-i-Islami, Maulana Abdul Ala Maududi, together with Maulana Abdul Sattar Niazi had been sentenced to death by a Military court. But the Munir report and the military court sentence were both bypassed exactly in the same manner as the Israeli government has ignored the report of Mr. Justice Yitzhak Kahan on the Beirut massacre. Ahmadis were ultimately declared non-Muslims by the late Mr. Bhutto and Maulana Maududi and

Maulana Niazi were released. That is true to the Hadith (the Prophetic tradition) saying: "You (Muslims) will follow the ways of those that were before you (the Jews and the Christians) span for span and cubit for cubit until if they went down into the hole of a poisonous reptile you would follow them down."

The Ahmadi mosque burnt in Samundari in 1951 was not the first mosque which Pakistani 'Muslims' burnt nor is the Shia mosque burnt in Karachi the last. While Pakistan is returning to the medieval period of the Spanish Inquisition, those Pakistanis whose mosque was burnt in Samundari are returning to Europe to build new mosques; the last one was recently built by them in Cordova. For some Muslims the mosque has become a source of political power, mischief and agitations, but for others it is the house of God, a place of worship to find solace and peace, so they go out of the suffocating atmosphere of Pakistan and build mosques in the more enlightened world of Europe.

### Ideology of Pakistan

General Ziaul Haq has said that Islam is the ideology of Pakistan. But the burning of the Ahmadi mosque at Samundari and the Shia mosque at Karachi raises a pertinent question. What is Islam? Is it the Islam of Deobandis (Mufti Mahmood) or Barelvis (Maulana Shah Ahmad Nurani) or the Jamat-i-Islami (Maulana Maududi) or the Shias of Ali (Ayatullah Khomeini)?

The question "What actually is Islam" has some urgency about it. For the non-Muslim observers there appears a phenomenon of a somewhat enigmatic nature. So many divergent groups of irreconcilable and conflicting views claim to the same religious basis. The stakes here are nothing less than the meaning of Islam itself. It is time that both the modernists and traditionists reconsider the indispensibility of secularism in political life. Secularism is not a favor to minorities. It provides protection, stability and security, both religious and political, to the majority community itself. Revivalists injecting religion into the affairs of state may ultimately find that the essential humanity of God-man relationship has been sacrificed on the altar of political power. The majesty of Allah does not require centurian guards of hanging mullahs.



## NEWS FROM THE JAMAATS

### A GRAND SEERATUN NABI MEETING AT THE UNIVERSITY OF MARYLAND

To commemorate the life and noble character of the Holy Prophet Muhammad (peace and blessings of God be on him), the Washington Metro Jamaat Ahmadiyya held a grand meeting on April 24, 1983, at the College Park Campus of the University of Maryland. The meeting was arranged at a beautiful hall, the Hoff Theatre, in the Student Union building of the university. The program and the announcement of the meeting was published in the university newspaper for three days preceding the meeting. Also, special invitation cards were printed and mailed to non-Ahmadi friends. The occasion was arranged with the cooperation of the Pakistan Student Association at the university. Despite the rain, a large number of people turned out to attend this blessed function.

In addition to many Ahmadi Muslims, there were about 50 non-Ahmadis attending the function. A van full of Ahmadi brothers and sisters came all the way from Pittsburgh, PA, to share the blessings of this meeting.

The meeting started at 2:00 p.m. under the chairmanship of Sahibzada Mirza Muzaffar Ahmad. Dr. Zaheer Ahmad opened the meeting with the recitation of the Holy Quran (7:150-159), followed by the English translation of the verses. The same verses with their English translation were also printed with the program on invitation cards.

The first speaker was Br. Munawar A. Saeed who addressed the gathering on *The Holy Prophet Muhammad—The Messenger of Peace*. He pointed out that the word Islam itself means a religion which brings about peace, tranquility and harmony. The Scripture which was revealed to the Holy Prophet gives a message of peace and the entire life of the Holy Prophet illustrates how those teachings can be put to practice. In this respect he especially mentioned the multifarious life of the Holy Prophet and the profoundness of his teaching and practice. He especially mentioned the following areas in which perfect teachings for bringing about peace were taught by the Holy Prophet (peace and blessings of God be on him):

1. Peace with one's own conscience brought about by the certainty of faith and elimination of all doubts about the existence and powers of Allah.

2. Peace in families, neighborhoods and societies by establishing the rights and responsibilities and promotion of not only justice (*Adl*) but graciousness and magnanimity (*Ihsan* and *Eitai Zil Qurba*) in human relationships.

3. Peace among religions by recognising and honoring earlier prophets, establishing the principle of freedom of conscience, and teaching his followers to respect the deeply held views and beliefs of others with consideration and regard.

4. Peace among nations by encouraging the concept of *Sulah*—consideration and reconciliation as the first principle of solving mutual problems and allowing war only as a defensive measure.

5. By regulating and harmonizing war, if it becomes inevitable.

In summarizing, Br. Saeed said that Islam presents a perfect teaching of peace. It covers every facet of peace and is backed by a life long practical living by the Holy Prophet (peace and blessings of God be on him).

The second speaker on the program was Dr. Mikal Huda B'th, who spoke on the subject of *Muhammad—A Mercy to Mankind*. This was followed by a poem recited beautifully by Br. Mubarak Malik. This was a famous poem of Hazrat Masih Mauood, written in praise of the Holy Prophet of Islam. The English translation of the same was read by Alhaj Nurud Din Al-Hadith.

The last speaker was Alhaj Ata Ullah Kaleem, Ameer and Muballigh Incharge, Ahmadiyya Muslim Missions, USA. He spoke on the subject of *Muhammad's Trust in God*. Giving different examples from the life of the Holy Prophet, the learned speaker mentioned an incident when he took shelter in the cave of *Thaur* along with Hazrat Abu Bakr, while fleeing from Mecca. When the Meccans learnt of the Prophet's escape, they sent a force in pursuit. Led by a tracker, they reached *Thaur*. Standing at the mouth of the cave in which the Prophet and Abu Bakr were hiding, the tracker said that Muhammad was either in the cave or had ascended to heaven. Abu Bakr heard this and his heart sank. "The enemy has already got us," he whispered. "*Laa Tahzan, Innallaha Ma'ana*—Fear not, God is with us," replied the Prophet. "I fear not for myself," went on Abu Bakr, "but for you. For, if I die, I am but an ordinary mortal; but if you die, it will mean death to faith and

spirit." (Zurqani)

What an excellent example of trust in God was displayed by the Holy Prophet Muhammad.

Again, in the battle of Hunain, when the Holy Prophet was left with only a few followers in the midst of a host of enemies thirsting for his blood, his companions besought him to turn back to save his life. The Holy Prophet fearlessly urged his horse forward, saying:

*'Anan-Nabiyyo Laa Kazib, Anabno Abdul Muttalib'*

I am the Prophet, doubtless and true

I am the grandson of Abdul Muttalib

It is an undeniable fact that the Holy Prophet had perfect trust in God. On one occasion, an enemy of his found him asleep and unguarded. He stood over him with drawn sword and asked: 'Who can rescue you now from this predicament?' The Holy Prophet calmly replied: 'Allah'. These words were uttered with such perfect assurance that even the heart of his disbelieving enemy was forced to acknowledge the loftiness of his faith and trust in God. The sword fell from his hand and he, who a moment before was bent upon his destruction, stood before him like a convicted criminal awaiting sentence.

He had a firm conviction in the depth of his heart that God would protect him by special providence. Many and critical were the occasions when the Holy Prophet's life was in danger without any earthly means of safety. But never did the Holy Prophet display the symptoms of fear, doubt and suspicion. He was as certain of the protection of God as a child feels while in the lap of its mother.

His unexampled trust in God, his implicit hope in the ultimate triumph of his cause, and the spirit of calm resignation with which he braved all adversities from the day of his ministerial call upto the end of his life were but eloquent commentary on his adamant sincerity and his staunch faith in his Divine Mission.

The learned speaker concluded his discourse with a prayer: 'O Lord! shower Thy mercy and blessings upon Thy Prophet constantly in this world as well as in the next world. Ameen'

The speakers were then followed by interesting question and answer session. A non-Ahmadi member asked a question about the finality of Prophethood with the Holy Prophet (SAW) and the claim of Hazrat Masih Mauood. To this, Alhaj Kaleem gave a very befitting answer and explained the true meaning of the word *Khatam*.

Lastly, Sahibzada M. M. Ahmad gave a few presidential remarks and explained how and when these types of meetings were started by the Promised Messiah. That system proved to be a much better way of acquainting people with the noble character of the Holy Prophet of Islam. Sahibzada Sahib also thanked the speakers, the audience and the people who helped organize the function.

The function ended with an informal get together while being served with tea/coffee and other refreshments.

### Central Pennsylvania Jamaat

**TABLIGH: Informal Approach Successful.** In order to arrange a gathering of intellectuals for a distinguished friend from New York (who never arrived), Rafi Yahya Sharif invited several friends of the Jamaat to his home Friday evening, March 11th. The guests included Prof. Lou Hammann of Gettysburg College (who is planning to participate in the next Jalsa); Dr. Dennoncourt (biology) of York College; Ralph Lindquist, noted businessman and Buddhist priest; Charles Miller, Engineer and neighbor, Karate teacher; Robert Wolf, Orientalist from Bucknell; Alexander Thompson (heir to Thompson Institute), metaphysician; and from Jamaat: Mubashar Ahmad, Saleem Muhaimin, Yasin Sharif, and Harun Isa. The guests were served substantial refreshments and chose to sit in a circle in a room for salat. The discussion was warm, lively, and fascinating, covering many aspects of theology, science, comparative faiths, space, and philosophy. Many said it was a "memorable evening" and should be repeated.

**Burial Grounds a Reality:** By Allah's grace, the contract has been signed and payment submitted, and the Ahmadiyya Movement in Islam has acquired an Ahmadiyya Muslim Graveyard, named *Maqbaratus Salam* by Hazrat Khalifatul Masih IV. Rafi Yahya Sharif is President of the burial society and Ahmad T. Bashir is the local representative on the committee. The program is administered by the Southeast Region. For the initial charter members, lots will cost only \$150. plus a \$50. society membership dues to be used for development. Members may submit their checks for \$200. per person, or partial payments in \$50. increments to reserve lots immediately. Checks should be payable to SouthEast Region AMI. Details in an attractive brochure will follow.



**State New York Jamaat:** the 4th meeting of the State N.Y. Jamaat was held on March 27th, at the residence of Abdul Haleem in Rochester. Under the presidency of Dr. Naseer A. Tahir, the meeting started with the recitation of the Holy Quran by Tariq A. Chowdhry. After the poem from *Kalam-i-Muhamud* the minutes from the previous meeting were read to the Jamaat.

In this meeting the Jamaat observed its first *Masih Vinood Day*. In this respect Dr. Naseer A. Tahir spoke of the brief account of Hazrat Masih Mauood starting from the migration of his family from Persia, early childhood, revelations, books, to his mission and prophecies. In the same sequence, Dr. A. Hakeem Nasir gave a brief description of Promised Messiah's all of 86 books; names, years of publication and brief subject matter. This was welcomed by all the members of the Jamaat.

The Jamaat has also started Daras Hadith, programs for Atfal are also in effect. In this connection, our little brother Naveed A. Tahir spoke about a revelation of the Promised Messiah.

All the members of the Jamaat are taking keen interest in our activities. Atfal and Nasirat gave added color to the meeting by their presence. At the end delicious lunch was served to all the members of the Jamaat for which we all prayed for the sisters and their president who organized this event in a befitting manner. After Zuhr and Asr prayers, the meeting was over.

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## SECOND ANNUAL IJTEMA 1983 ANSARULLAH, U.S.A.

All the Ansar brothers are reminded that our second Annual Ijtema, Ansarullah, USA, will be, *Insha Allah*, held on May 21-22, 1983, at the Fazl Mosque, Washington, D.C.

In addition to many healthy competitions of religious knowledge and physical activities, the Ijtema will feature scholarly speeches, interesting question-answer sessions and a message from Hazrat Khalifatul Masih IV.

Please get your registration form from the local Zaem, Ansarullah, and send it immediately to the Washington Headquarters.

Your brother-in-Islam  
Masoud Malik, Nazim-i-A'ala

## NEW BOOKS RECEIVED

Khilafat and Mujaddidiyyat	\$0.50
Message of Peace and a Word of Warning	0.25
Mother of the Faithful	1.00
Mosque—Its importance	2.00
Muhammad, A Messenger of God	2.00
Short Glossary of the Holy Quran	1.50
Story of Jesus	1.00
A Call to Islam in the U.S.S.R.	3.00

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## MAULVI INAMUL HAQ KAUSAR RETURNS TO PAKISTAN

Maulvi Inamul Haq Kausar, the Supervisor of Finance at the Washington Headquarters has returned to the Center, Rabwah, Pakistan after two years of service in the States. May Allah reward him for the services rendered in the cause of Ahmadiyyat, the True Islam, during his stay in the country. Amen.

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## PROMISED MESSIAH'S PHOTO

The Holy Founder of the Ahmadiyya Movement, peace be on him, did not like that his photograph be revered like the idolators revere some photographs of their religious leaders. He strictly forbade his photograph to be printed on cards for sale.

When somebody objected to his getting himself photographed, he said he had done so to show it to the people in other countries who could look at a photograph and say what kind of a man he was. This, he said, has come to my notice that some people over there have seen my photograph and remarked that this face could not be the face of a liar.

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Everybody is adding to his/her knowledge all the time. We do so even by casual observation of things around us. But if we think over things and draw conclusions of our own, that adds to our knowledge much more and it also gives a direction to the acquisition of our knowledge. And that is what we are now asked to do. Read more. Digest more, and let the Jamaat know what you have read. If you can do that—and we think that you must be able to do that—send your name to Hazrat Khalifatul Masih IV in connection with his latest scheme for giving an impetus to increase of knowledge and also to enable the Community answer the objections raised by the opponents of Islam.

(Vakilt Tasnif, Tahrir Jadid, Rabwah, Pakistan)

## NORTHEAST NASIRAT IJTEMA 1983, WASHINGTON, D.C.

The Nasirat Regional Program was held on Saturday, April 2, 1983, at the Fazl Mosque, Washington D.C. The program started with a recitation from the Holy Quran and afterwards began competition in the following areas:

1. Holy Quran.
2. Home-making skills (demonstrate and explain a home-making skill in cooking, baking, sewing, handicraft, needlework, flower arranging)
3. Speech competition (Comparison of Hazrat Umar to Hazrat Khalifatul Masih II; compare the life of Jesus to the life of the Promised Messiah (may Allah be pleased with them); comparison of Hazrat Abu Bakr to Hazrat Maulvi Nurud Din).
4. 7-10 year olds: Choose cleanliness in Islam or a day in the life of a good Muslim child.
5. Religious Knowledge Competition.
6. Indoor Sports Competition.

Prizes were awarded to the following winners:

### QURANIC RECITATION

11-15 year old girls.

- First: Henna Ahmad  
 Second: Humma Ahmad  
 Third: Nebeela Khan (honorable mention)

7-10 year olds:

- First: Zoona Ahmad  
 Second: Nooma Saeed  
 Third: Nusrat Bashir

### HOME MAKING SKILLS

11-15 year olds (cooking):

- First: Humma Ahmad  
 Second: Nebeela Khan  
 Third: Henna Ahmad

7-10 year olds:

- First: Rashida Bashir  
 Second: Zoona Ahmad  
 Third: Busha Bashir

### DOPATTA COMPETITION

11-15 year olds:

- First: Saba Samee  
 Second: Shemeela Khan  
 Third: Henna Ahmad

7-10 year olds:

- First: Rashida Bashir  
 Second: Asma Qureshi  
 Third: Zoona Ahmad

### SPEECH COMPETITION

11-15 year olds:

- First: Nebeela Khan  
 Second: Ruquiah Sharif  
 Third: Humma Ahmad

7-10 year olds:

- First: Zoona Ahmad  
 Second: Bushir Bashir  
 Third: Nooma Saeed

### RELIGIOUS KNOWLEDGE COMPETITION

11-15 year olds:

- First: Samia Sami; Nabeela Khan; Nusrat Bashir;  
 Safia Sharif.

7-10 year olds:

- First: Shazia Dad  
 Second: Zoona Ahmad  
 Third: Rashida Bashir

### SPORTS COMPETITION

First Place:

- 11-15 yr. old: Nusrat Bashir  
 7-10 yr. old: Muida Bashir

This was an inspiring Ijtema for the Nasirats. The participation of all the girls was tremendous. The varied categories of expertise and craftsmanship in sewing whether it was in clothing or embroidery, or string art, was very good. Also the cooking of cakes, other sweets (I do not remember the names) were delicious and very appealing to the eyes.

This gathering exemplified the importance of preserving the religious knowledge and also fostered good relationship with the Nasirats interacting with each other. Good healthy Islamic competition.

(Hameeda Haleem, Gen. Secretary)

## WASIYYAT FOR WOMEN

At one time it was felt that some well-to-do husbands gave 32 rupees as dowry (*Mahr*) to their wives (which at one time was considered Islamic dowry) or by giving a thousand rupees, denied their wives a fair share of wealth to which the wives were entitled.

Therefore, the Jamaat has established a norm that at least one-half ( $\frac{1}{2}$ ) of the yearly income (total income for six months) should be given as *Mahr* (dowry). As opposed to this, some people show off by putting their income for 10 or 20 years as dowry but never intend to give anything to their wives, thinking that if she demanded it, she will be severely rebuked...

So the quantity of dowry and doing the Wasiyyat only on the amount of the dowry is not permissible and is against the spirit of sacrifice, which is the real spirit underlying the institution of Wasiyyat.

(Alfazi, Dec. 5, 1982)

## AMEER'S LETTER TO MISSIONARIES AND PRESIDENTS

### APPOINTMENT OF SECRETARY OF PROPERTIES

Dear Brothers in Islam:

*Assalamo Alaikum Wa Rahmatullah*

The Wakilul A'ala Tahrik Jadeed Anjuman Ahmadiyya, Rabwah, Pakistan, per his letter Ref. No. 2681 dated March 27, 1983, has informed the Washington Headquarters that Hazrat Khalifatul Masih IV has graciously sanctioned the appointment of Dr. Meer Daud Ahmad, 11411 Deborah Drive, Potomac, MD 20854 (Phone 301-983-9570) as Secretary of Properties of the Ahmadiyya Movement in Islam, Inc. U.S.A. with immediate effect.

Hence, Meer Daud Ahmad will be corresponding with all concerned regarding the present properties of the Jamaat as well as the properties the Jamaat would be acquiring in the future such as Five Mosques and Mission Houses to be built within five years in the States in accordance with the directives of Hazrat Khalifatul Masih IV.

All the Missionaries, all the Presidents, all the members of the Central Committee for the construction of five mosques and mission houses, and all others concerned are requested to cooperate with the Secretary of Properties in his deliberations.

Meer Daud will also serve as coordinator between the members of the Central Committee as Central body and those members of the Central Committee who have been entrusted with the responsibility of recommending a land or a property in their respective regions under the scheme of Constructing Five Mosques and Five Mission Houses in Five years.

Yours in Service of Islam  
Ata Ullah Kaleem  
Ameer & Muballigh Incharge

### CLARIFICATION ABOUT THE PAYMENT OF MOSQUE AND MISSION HOUSE FUND

Dear Brothers in Islam:

*Assalamo Alaikum Wa Rahmatullah*

The Wakilul A'ala Tahrik Jadid Anjuman Ahmadiyya, Rabwah, Pakistan, per his letter Ref. No. 2830 dated April 9, 1983, has pointed out the mistake of the Washington Headquarters in giving a wrong impression regarding the duration of the collection of Two and a half million Dollars for the constructing of Five Mosques and Five Mission Houses in Five years.

It is the completion of the Project of Constructing Five Mosques and Five Mission Houses in Five years and not the collection of the Fund in Five years. The Project cannot be completed unless the members contribute Two and a half million Dollars earlier.

The Wakilul Mal Tahrik Jadid Anjuman Ahmadiyya Pakistan, Rabwah in his letter Ref. No. 3028 dated April 14, 1983 has clarified the issue and has instructed the completion of the collection of Two and a half million Dollars in Four years to complete the project in Five years.

Hence, all the Missionaries and all the Presidents are requested to let all the members know this clarification and urge them to redeem their pledges as early as possible for the purchase of lands and consequent construction of Mosques and Mission Houses.

The Wakilul Mal in his above-mentioned letter further writes, that when the report of the Jamaats pledges towards the Project of Constructing Five Mosques and Mission Houses was presented to Hazrat Khalifatul Masih IV, he increased the amount of each Jamaat in accordance with his own expectation and desire.

Hence, you are requested to contact those who have not yet made the pledges and get pledges from them, and ask those who have made the pledges to increase the amount of their pledges to fulfill the desire of their beloved Khalifa and have his prayers for the betterment of spiritual and physical well-being.

May Allah enable us to realize our religious responsibilities and perform them accordingly. Aameen.

Yours in he service of Islam  
Ata Ullah Kaleem  
Ameer & Muballigh Incharge

### Registration of Marriageable Ahmadies

Dear Brother in Islam:

*Assalamo Alaikum Wa Rahmatullah*

The problem of organizing a suitable system of referral for our young men and women who are looking for partners in marriage is acute and will grow more acute with time. The Center, in accordance with the directive of Hazrat Khalifatul Masih IV, has also asked for particulars of marriageable men and women for whom it may make some recommendations.

Br. Munawar Saeed of Washington Metropolitan Jamaat has been appointed Secretary for Marriage Arrangements and all correspondance in this respect

should be addressed to him at the Washington Headquarters.

The Washington Headquarters has prepared a form entitled *Marriage Arrangement Registration Form*. You are requested to get these forms filled for the eligibles in your Jamaat and return at your earliest convenience.

Thank you for your cooperation, in advance.

Yours in service of Islam  
Ata Ullah Kaleem  
Ameer & Muballigh Incharge

## THE BOUNTIES OF WAQF-I-ZINDGEE

I thought of another family. A certain individual, out of devotion, worked as a cook in Ahmadiyya Guest House. He used to get three rupees per month plus meals. If he had a Wasiyyat, then his contribution to the Community was about 0.3 rupee. This was a sacrifice but the real sacrifice was that, in a way, he had dedicated his life for the Community. Allah blessed him greatly. I know of at least five of his children, each of whom is earning between 8-10 thousand rupees per month. (Khutba Jumah, Hazrat Khalifatul Masih III, May 21, 1982)

## KHILAFAT DAY

May 27 is a momentous day in the history of Ahmadiyyat when on the demise of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, the Holy Founder of the Ahmadiyya Movement in Islam, Hazrat Maulvi Noorud-Din was elected Khalifatul Masih I—the first successor to the Promised Messiah. Hence, all the Presidents of the Ahmadiyya Jamaats in the USA are requested to hold meetings on Sunday, May 29, and explain the importance and blessings of Khilafat to the congregations. The reports of the meetings must please be dispatched to the Editor, Ahmadiyya Gazette, 2141 Leroy Place, N.W., Washington, D.C. 20008.



## A QUESTION ANSWERED BY MAULANA ABUL KALAM AZAD

Maulana Abul Kalam Azad, a very great scholar, who at a later stage of his life, became the President of the Indian National Congress, was asked by Noor Mohammad of Tata Nagar: What do the religious scholars say in the matter of the followers of Mirza Ghulam Ahmad, whether they are Kafir (non-Muslim) or not. Does any Muslim has a right to debar them from the mosque?

The answer that Maulana Azad gave was published in *Akhbar Dawatul Islam*, Delhi, in its issue dated 17th of Shawal al Mukarram 1341 Hijra. The text of the answer is reproduced below (translation from Urdu language):

“There is no doubt about it that some of the doctrines of these people are not correct; we do not consider them to be on the right in these matters. But it definitely does not mean that they should be taken as Kafir (non-Muslims). They are certainly Muslim and a part and parcel of the Muslim Umma: they are entitled to all the rights that belong to any individual Muslim

or to a Group of Muslims by the authority of the Sharia. Whoever calls them Kafir, he utters something which is very much unwarranted and he is involved in exaggeration and tyranny. And this is what has always been a source of the ruination of the Muslims as well as their calamities that befall them. The generality of the Muslims must not pay heed to the words of such disturbance creators. They should treat all the people who profess the Kalima with tolerance and sense of unification.

So far as the second question is concerned, the answer to this is that whoever stops a man from entering into a mosque and offering his prayers there, commits a very great sin. Every Muslim, to whatever sect or Jamaat he might belong, has the full right to enter into the mosque and worship Allah there. No Muslim has any right to stop him from doing so. However, if anyone does that, he commits a grave sin. *And who is more unjust than the person who debars someone from the mosque that he may remember Allah there.* (Abul Kalam)

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**CONVENTION INFORMATION****LOCATION:**

Oakland University has a modern and pleasant campus, located in the attractive northern suburb of Detroit. It is easily accessible by car via Interstate 75 and is within an hour's drive from the cultural and historical attractions of Detroit. The convention center has cafeteria style dining arrangements and special recreational facilities.

**REGISTRATION:**

**ADVANCE REGISTRATION IS MANDATORY.** Please note the following steps concerning the registration process:

1. Registrations received before July 2 will be eligible for the low rates of housing.
2. Registrations received between July 2 and July 23 will incur 20% additional cost.
3. **NO GUARANTEE FOR ROOM/BOARD FOR REGISTRATION RECEIVED AFTER JULY 23, 1983.** (Rooms are limited. You may have to stay in the expensive off-campus housing).

**TIMINGS:**

The convention activities will start, with the Juma'a prayer, on Friday, August 12, and end on Sunday, August 14, at noon. The detailed program will be supplied with the registration package.

**MEALS:**

All the meals will be provided free for the registrants. The meals include:

- Fri., Aug. 12 . . . . . Dinner
- Sat., Aug. 13 . . . . . Breakfast, Lunch, Dinner
- Sun., Aug. 14 . . . . . Breakfast, Lunch

Non-registrants can be provided these meals, at a cost of \$25 per person, only if the meal tickets are purchased by July 23, 1983.

**HOUSING:**

1. A housing unit consists of two bedrooms and one bathroom. Each bedroom has two single beds.
2. The regular cost per bed is \$20 for two nights (Friday, Saturday). This cost applies to registrations received before July 2, 1983. The cost per bed for registrations received between July 2 and July 23 is \$25 for the two nights. Once again, no guarantee for room/board for registrations received after July 23, 1983.
3. Lodging for any additional stay at the convention center can be arranged, if requested at the time of registration, at the rate of \$8 per bed, per night.
4. Children under 7 years of age are free. Typically, one family with two small children can stay in one room, provided they bring their own sleeping bags, as necessary.
5. The fire regulations limit the residents per room to four.
6. The lodging facilities do not include linen. Thus the registrants must bring their own pillows, bed sheets, towels and blankets.
7. Cooking in the housing area is totally prohibited.
8. Any requests for quarters close to one's friends and families will be honored, if possible. However, there is no guarantee.
9. These rules are strictly enforced by the university authorities. Violators may be expelled from the campus.

35th AHMADIYYA ANNUAL CONVENTION

August 12 - 14, 1983

ADVANCE REGISTRATION FORM

(Please Print all information)
Registration starts May 1; closes July 23, 1983

Name..... (M/F) Jamaat Name:.....

Address:.....

City..... State..... Zip Code.....

Phone: Home ( ) Work ( ) Arrival Date:

Please list all members of your party, including yourself

Table with 5 columns: Name, M/F, Age, Relationship. Rows 1-5 for listing party members.

(attach an extra sheet if necessary)

HOUSING COST:

- . Cost is based on number of beds requested.
. The regular rate per bed is \$20, the late rate is \$25.
. No. of beds needed = ----- Cost = beds x cost per bed = \$ .....

TRANSPORTATION (circle one) : Car Air other (specify)

- NOTES: 1. Please allow for limousine cost (about \$15 per person one way), if you are planning to travel by air.
2. Specific instructions will be sent with the registration package.

PAYMENT PLAN: Payment in full is requested along with this registration form. However, the total amount may be paid in a maximum of three equal installments. In this case, the first payment is to be remitted with this form and the balance must be paid by July 23, 1983. All payments are non-refundable. Send this form with your payment (checks or money order only) to:

Nasir Malik,
42964 Ryegate,
Canton, Michigan, 48187

Please make checks payable to:
"Jalsa Salana Fund"

Amount remitted: \$.....
Balance to be paid: \$.....

FOR OFFICE USE ONLY

Date Received:..... Registration No: ..... Unit No.:.....

Table with 5 columns: Payments, Date, Check No., Amount, Receipt No. Includes a Total row.

## NOTES FOR PROPAGATION

### GOD IS ONE

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3)

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." (Mark 12:29)

"I ascend to my Father and your Father; and to my God and your God." (John 20:17)

"And call no man your father upon the earth; for one is your Father, which is in heaven." (Matt 23:9)

"And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments." (Matt 19:16-17)

"Thou shalt have none other gods before me." (Deut 5:7)

"Ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." (Isaiah 43:10)

"From everlasting to everlasting, thou art God." (Psalm 90:2)

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ." (I Corinthians 8:6)

"Verily, verily I say unto you. The servant is not greater than his lord neither he that is sent greater than he that sent him." (John 13:16)

"My Father is greater than I" (John 14:28)

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32)

"I do nothing of myself; but as my father hath taught me, I speak these things." (John 8:28)

"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." (Luke 8:20)

"Jesus said unto them, if God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42)

"For there is one God, and one mediator between God and men, the man Christ Jesus." (I Timothy 2:5)

"Which was the son of Adam, which was the son of God." (Luke 3:38)

"Israel is my son even my first born son." (Exodus 4:22)

"The Lord hath said unto me, Thou art my Son; this day have I begotten thee." (Psalm 2:7)

"The spirit of God hath made me. And the breath of the Almighty hath given me." (Job 33:4)

"Blessed are the peacemakers; for they shall be called the children of God." (Matt 5:9)

"For this Mel-chis'e-dec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpreta-

tion King of righteousness, and after that also King of Salem, which is King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." (Hebrews 7:1-3)

### SON OF GOD MEANS WHO FOLLOWS GOD

"But as many as received him, to them he gave power to become the sons of God." (John 1:12)

"For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14)

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot commit sin, because he is born of God." (1 John 3:9)

"Whosoever believeth that Jesus is the Christ is born of God." (I John 5:1)

"Ye are of your father the devil." (John 8:44)

### EXPLANATION OF JESUS:

"I and my father are one. Then the Jews took up stones again to stone him. Jesus answered them. Many good works have I shewed you from my father; for which of those works do you stone me? The Jews answered him, saying, for a good work we stone thee not; but for blasphemy; and because that thou being a man, makest thyself God. Jesus answered them, is it not written in your law, I said ye are gods? If he called them gods, unto whom the word of God came, and the scriptures cannot be broken; Say ye of him, whom the Father has sanctified, and sent unto the world, Thou blasphemest because I said, I am the Son of God." (John 10:30-33)

This reference is to "I have said ye are gods; and all of you are the children of the most high." (Psalm 82:6)

"And the Lord said unto Moses, See I made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." (Exodus 7:1)

"And that day ye shall know that I am in my Father, and ye in me, and I in you." (John 14:20)

### MIRACLES

See (John 5:2) for a pool producing miracles. Jesus sent a blind man to that pool and he was cured (John 9:7)

"And whosoever liveth and believeth in me shall never die." (John 11:26)

"And another of his disciple said unto him, Lord suffer me first to go and bury my father. But Jesus said unto him Follow me; and let the dead bury their dead." (Matt 8:21)

"I can of mine own self do nothing." (John 5:30)

"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." (I Samuel 12:23)

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12)

"And the Lord heard the voice of Elijah; and the soul of the child came unto him again." (I Kings 17:22)

## SAVE THE WORLD WITH PRAYERS EXHORTS HAZRAT KHALIFATUL MASIH IV

On the 4th of March, 1983, Hazrat Khalifatul Masih IV led the Friday Service at the Masjid Aqsa, Rabwah, on his arrival back from his tour of Karachi and some other places in Sindh.

After *Tashahhud* and *Sura Fateha*, Huzur dilated on the present disturbing condition of the world. He told the audience how the world 'is on the verge of destruction, through most deadly weapons.' He talked of the arms race and the feverish attitude of the Powers of the world that be, towards annihilation of each other. It is like a sword hanging on the heads of human beings, he said.

Huzur told the audience that all this was due to the fact that the people had leaned towards materialism and morals are not given the same regard as before; the most conspicuous reason for the present situation is that people do not have the fear of God in their hearts.

It was the duty of the Jamaat, Huzur said, that mankind should be brought back to the doorstep of God. None but the Ahmadiyya Jamaat can do that, Huzur assured the members of the Jamaat. Huzur said, "If the Ahmadis fail to achieve this objective, the world will definitely be devastated and there will be none to retrieve it." This indeed is a very great

responsibility with which the Ahmadiyya Jamaat has been charged. It is with this in view that Huzur has been exhorting the members of the Jamaat to become *Daa'ee ilallah* those who call the people towards God. Huzur said that the members of the Jamaat could very confidently tell the world that the only way of escaping the calamity that hangs over the heads of mankind throughout the world, is that mankind should turn towards God, have His fear in their hearts and become righteous and pious. If mankind did not listen to this divine call, nothing would avert this calamity.

Let every member of the Ahmadiyya Jamaat pray for the safety of the world in all the five daily prayers; the prayers must be very sincere and fervent; they should implore God that He may enable the world to listen to His call.

Huzur assured the members of the Jamaat that if they really did pray for the world, they would witness a quick change in the present disturbing situation.

Huzur repeatedly exhorted the Jamaat to engage themselves in prayers and to become *Daa'ee ilallah*—they should one and all, take it as their basic responsibility to preach the message to everybody in the world.

## CHANDA JALSA SALANA

In order to take care of the Annual Convention expenses, it has been decided to collect from all members a subscription for this purpose. The amount of this Chanda is to be 10% of monthly income per year ( $\frac{1}{120}$  of the yearly income).

All the Jamaats are requested to please collect this contribution from all the members and transmit it to Washington. Thank you.

## OUR ANNUAL CONVENTION

Our 35th Annual Convention will be held during August 12, 13, 14, 1983 at the Oakland University Campus, Rochester, Michigan. A detailed announcement is given elsewhere in this issue of the Gazette.

Please make it a point to register as early as possible.

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